THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*"—ROMANS 6: 3-5.

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NEVER MAN SPAKE LIKE THIS MAN.

BY ELDER SAMUEL C. HOWARD OF THE BIRMINGHAM CONFERENCE.

THE feast of tabernacles, as it was commonly called, was celebrated in the month of Tisri, corresponding to our September and early October. The purpose of it was to typify the life of the Israelites in their journey in the wilderness. Eight days of festivity were indulged in, and the ceremonies were symbolical throughout. For example, the temple was beautifully illuminated to show the shedding forth of divine light through the darkness of heathendom. It is quite possible that this caused Jesus to say, as found in the beginning of the seventh chapter of John, "I am the light of the world." We are also informed that, "in the last day, the great day of the feast" (verses 37-39) came the ceremony of the out-pouring. This was done by carrying water from the pool of Siloam, below Jerusalem, and pouring it out solemnly to signify the out-pouring of the Spirit that was to be. This probably caused Jesus to use the figure of living waters flowing from Himself (John 7: 37-39). Again, booths and leafy bowers were erected, and these formed an abode for the people who attended the feast. This also characterized their lives in their journeyings in the wilderness.

At that time Jesus was in Galilee, and He was somewhat reluctant about going to the feast, for He knew that the Jews sought to kill Him. However, it seemed necessary for Him to go. Jesus had already acquired fame as a

worker of miracles, and a preacher of righteousness. Hence much curiosity to see Him was manifested. All the people were full of expectation, to behold the man concerning whom there were so many strange reports.

"Where is he?" was the question, that passed from one to another, and many remarks were made concerning Him, some saying, "He is a good man," and others said, "Nay; but he deceiveth the people." Amidst such excitement, Jesus went up into the temple and preached publicly. His masterful sermon caused many to remark, "How knoweth this man letters, having never learned?" Others marvelled and exclaimed, "Is not this the man whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed, that this is the very Christ?" Such then was the effect of the appearance and words of the great Nazarene on the people at the feast.

The growing influence of Jesus caused the chief priests to send officers to arrest Him. However, on finding Him, they themselves were compelled to listen, and while He spake, some emphatically declared, "Of a truth this is the Prophet." The officers returned without arresting Him. When the chief priests and Pharisees queried, "Why have ye not brought him?" The only answer they gave was, "Never man spake like this man." The authorities asked in chagrin whether they also had been deceived. Resenting this, Nicodemus, a ruler of the Jews and a learned man in the laws of his countrymen, defended Jesus by asking the question, "Doth our law judge any man before it hear him, and know what he doeth?" His associates asked him scornfully, "Art thou also of Galilee?" Jesus's time had not yet come, the gathering broke up without His being harmed.

It is obvious from this chapter that Jesus spake as never man has done. The world has had men with eloquent tongues from the time of Demosthenes, the greatest of Grecian orators, down to Bright or Gladstone. All through these ages have been men, who could carry, by the power of speech, their listeners from laughter to tears, but what human being can be compared with Jesus? And in making such a comparison, it must be borne in mind, the effect produced not only upon the hearers there and then, but also upon those who have read or heard indirectly the same great utterances. When this is done, ordinary men, yes, extraordinary men, and their works seem insignificant. The dramas of Shakespeare are attractive and widely read, but how comparatively few there are who read them compared with those who read the teachings of Jesus!

It might well be said of Him, "Never man spake like this man;" for not only was what He taught infinitely more important than human doctrines, but He also taught in such a way as entitled Him to be called a preacher of preachers. When the people were open to receive instructions, he used simple and direct language, as seen in the Sermon on the Mount. When his enemies were endeavoring to entrap him with catch questions, he made use of counter questions to thwart their purposes, as in the case of paying tribute to Caesar (Matt. 22: 15-21). He used reproofs also as seen in the the scathing rebukes, against the scribes, Pharisees and lawyers. Many of His hearers were unable to grasp very comprehensive sayings, and to such He spake in parables. In regard to this last method of teaching, Paley says, "The parables of the New

Testament are, many of them, such as would have done honor to any book in the world; I do not mean in distinction but in the choice of subjects, in structure of narratives, in aptness, propriety and force of circumstances woven into them; and in some, as that of the Good Samaritan, the Prodigal Son, the Pharisee and Publican, is a union of pathos and simplicity which in the best productions of human genius, is the fruit only of much exercised and well-cultivated judgment." I may summarize the methods of Jesus's preaching by saying that He always adapted Himself to the circumstances and needs of His hearers.

What was the secret of his success? He was as other men; in fact, so little did He differ in appearance, that many said, when they beheld some of His mighty works, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? *Whence then hath this man all these things?*" (Matt. 13: 55-56). The Savior answered the question at the time of the feast: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 16-17). Jesus never undertook to preach presumtuously. He did not usurp His position among men, as a worker of miracles, and a preacher of righteousness.

Christ could speak as "never man spake" unto the sick, palsied, blind, deaf, dumb, dying, and the dead. It may be said the Apostles have worked miracles, but with them it was, "In the name of Jesus Christ of Nazareth, rise up and walk" (Acts 3: 6), or, "Jesus Christ maketh thee whole; arise and make thy bed." (Acts 9: 34), but He said, "Lazarus, come forth." Whence then hath He such power? The Master Himself says, "I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me" (John 7: 28, 29).

The work that Jesus accomplished during His career on earth, is evidence of His divine calling among men. "By their fruits, ye shall know them," was the test He gave for man's genuineness. Therefore do we know that He established a pure theocracy—the kingdom of God; for if obedience be rendered to its laws and requirements by those who would be citizens, it will prove a government for their redemption and exaltation.

But alas, the world did not long remember the words of Christ, and instead of rendering obedience, men "trangressed the laws, changed the ordinance, broke the everlasting covenant." The history of the centuries following Christ's martyrdom and the death of the Apostles shows the plain fulfillment of their prophecies concerning the falling away. That the Gospel was taken from the earth is also proved by John's vision of its restoration. In the fourteenth chapter, sixth and seventh verses of the Apocalypse, he says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The Gospel with its keys and gifts was manifestly in heaven before the angel began his flight; his message was to the inhabitants of the earth.

Since the commencement of the apostasy, men have heaped to themselves teachers to speak soothing words into their itching ears. But none of these

teachers resembles Him of whom it was said "Never man spake like this man," for His power consisted in being sent of God, not called of men. Disregarding all man-made systems of religion, the Lord sent His angel with the great message of the Gospel to the boy, Joseph Smith. From the same source the young Prophet received divine authority to preach faith and repentance, to administer baptism for the remission of sins and to lay on hands for the gift of the Holy Ghost. Not coming of himself, but sent by God, the Prophet Joseph organized the Church and preached the words of life unto the people; and it can be said that since the time of Jesus and the Apostles no man has spoken as he spoke. Satisfaction can now be given to those who hunger after the truth and desire to obey it, who are seeking first the kingdom of God and its righteousness, for it has again been set up on earth never to be thrown down.

ETERNAL REWARDS AND PUNISHMENTS.

THERE is nothing more strikingly plain and explicit in all the Holy Scriptures than that God is just and His paths are "mercy and truth."

Justice is an essential attribute of Deity; it is as necessary in government as love and mercy; it demands that man shall acquiesce in divine law, without which all were confusion, utterly devoid of order and method, and the learned essayist has informed us that "Heaven's first law is order." Justice should govern law, and when the law is violated or its statutes are broken, justice calls for a penalty therefor. It is by law that penalties are affixed, and we find in Deuteronomy, the 28th chapter, beginning with the 15th verse, "If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day, that all these curses shall come upon thee." In Mark xvi: 16, we read, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here we find a penalty affixed for the violation of the laws of God.

We find it verily true that in all God does and in all that He orders, He manifests goodness and love, maintains justice and equity and exercises mercy and long-suffering. Notwithstanding His compassion and mercy, He is nevertheless just and true, therefore a full assurance that He will bestow rewards and inflict punishments, as He has aforetime decreed, must take root in the mind of every considering, inquiring, honest soul. As the Apostle said: "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus i: 2). Mercy shall ever season justice, but never be permitted to rob her of her inexorable demands. Love will never cease to be a ruling attribute in all God's dealings, but not to mitigate or lessen punishment, unless repentance be manifest and forbearance granted; goodness, kindness, forbearance and gentleness, while they are forever and always exercised in Deity, will not stand to thwart or forestall the judgments of God, or remove deserving penalties, only as provision is made in the plan of redemption.

There are numerous instances recorded upon the pages of Holy Writ which go to prove that God is just, and that His decrees will be fulfilled to the very letter. Perhaps none are so convincingly clear as that portrayed in the atone-

ment of our Lord and Savior, Jesus Christ. He became pre-eminently the "man of sorrows and acquainted with grief." Not for His own sins, for He was the one person free from sin, but He bore affliction and suffering beyond our finite comprehension before a remission of that penalty, which justice demanded for Adam's sin, could be procured. When we consider the agonies of the garden, the scoffings of the council, and the torture of the crucifixion we begin to realize the exaction of punishment ere the sons of Adam could be freed from the original transgression enacted in Eden. Christ, in His vicarious work of interposition for fallen man, humbled Himself before His Father, being subject to pain, scorn, ignominy and death, that justice might be satisfied. Herein, then, is plainly discerned the justice of the Almighty—a justice as strict in its works as it is stern in its words, yet seasoned with mercy and dealt kindly with love; requiring of that Just One a full and complete atonement, unsparingly and unflinchingly, for thus did justice demand. We are assured, then, of the justice of God; the debt must be paid before the burden is lifted, but when the requirements of the law are righteously met and kept, the load is removed, for our Father is not only just, but merciful and true.

In the minds of many there exists a vague and erroneous idea as to what is really meant by the term "eternal rewards" and "eternal punishments." A misunderstanding of these expressions has doubtless caused many to be skeptical and infidelic. The word "eternal" does not refer to the length or duration of the blessings endowed or penalties inflicted, but to the everlasting nature of the Great God, under whose righteousness and justice the faithful are exalted and the wicked punished.

Through Moses, that ancient seer, the Lord spoke thus: "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. xxxiii: 27). God, then, being eternal, His rewards are "eternal rewards," His punishments "eternal punishments." If the United States were an eternal government, its justice would be eternal; if it were unchangeable, it always would punish violators of the law, and if justice were meted out to all, they would be punished in proportion to the crime committed, and when the demands of of justice were satisfied they would be released, but the punishment would still continue to exist, and being eternal, all who fell under its ban would taste of eternal punishment. The punishment will always endure, although criminals may serve their penalties and come out from the prison house; it is even so in the kingdom of God. God is the highest type of justice. He is eternal, everlasting, unchangeable, and always will punish sin. His punishment is eternal, because He is eternal. Eternal is one of His names, and eternal punishment is used in the sense of God's punishment, and not to designate it as everlasting in its duration upon the offender of the law. He will beat with many stripes all who commit sins worthy of the same, and with few stripes those guilty of less venal crimes. This will be determined according to the light and knowledge one may possess. For example, three men commit murder, an African in the jungles of Africa, a negro who was formerly a slave, and a white man. Other things being equal, the white man, with his advanced intelligence, will suffer most, for he has had the most light and by far the best opportunity to advance.

There are degrees of punishment, as well as degrees of reward. Here is a

tender, moral girl, who dies without accepting Christ as her Savior, and here is an old man, eighty years old, who dies in his sins; dare any one assert that that a just and holy God is going to punish those two alike? And yet many, very many, look upon hell as a place where all suffer alike, and heaven an ethereal, uncertain abode, where all enjoy like blessings. Our salvation from death depends entirely upon Christ, but our exaltation is upon our acts of obedience, and our condemnation upon our sins and transgressions. How plain and simple are the words of the Apostle Paul, "Every man shall receive his own reward according to his own labor." (I Cor. iii: 8).

God rewards according to our faithfulness to all opportunities. He does not require a quart from a pint vessel. "Where much is given, much is required." "As ye sow, so shall ye reap." As with rewards, so likewise with punishments. When justice is satisfied, the sinner has paid the debt.

How beautiful and holy is this plan of eternal justice! How consistent with the words of the Messiah, "Be ye perfect, as your Father in heaven is perfect." Paul informs us that after the resurrection and eternal judgment, we are to go on unto perfection, and not until then, will the measure of our creation be filled.

Let all ponder the simple truth that God is just, holy and righteous, wondrously tender, loving, gentle and kind. Eternal rewards are the blessings we receive from God for our faithfulness and fealty to His laws. Eternal punishments are the inflictions which He imposes for our violation of His righteous commands. Our rewards we merit; our punishments we justly deserve. The Lord has said, "I will never leave thee; I will never forsake thee," therefore, we are assured that "His mercy endureth for ever."—From Apostle Matthias F. Cowley's "Talks on Doctrine."

LIGHT ON THE FUTURE.

Some excellent thoughts on the reason why faith in a life to come is apparently growing feeble in our age, are set forth by a contributor to the *Contemporary Review*. The writer takes the ground that the common conceptions of life after this have come to us through the dark ages. They are tainted by their narrowness of outlook, their scientific ignorance, their opposition of the natural to the supernatural, and for that reason it is not to be wondered at that they fail to satisfy a generation before which such amazing vistas of the universe have been opened up.

In contrast to the weak ideals of a future existence commonly found, the writer points to the resurrected Savior as furnishing the basis of the true ideal. He was not, on His reappearance, an intangible being, capable of no activity but singing. On the contrary, His risen body was the perfect expression of the perfect life animating it—bore the marks of His death and passion, at once bringing home His identity to the minds of His sorrowing disciples with a strength of conviction which no other evidence could have afforded, and deeply impressing upon them the fact of the intimate connection between the earthly and the non-earthly life. "It is I myself"—I whose experience before death is so indelibly wrought into the essence of my life, that it would not be

fully expressed unless its physical manifestation bore the marks of my passion. From this the writer concludes:

"There can be no plainer teaching than this that human life before and after death is continuous, and it must be carefully borne in mind if we would enter into the Christian conception of immortality. It will be 'I myself' to each one in the life to come, the same unique individuality retaining the 'marks' and the memory of those experiences of suffering, of sorrow, of joy, which are the warp and woof of the earthly life; so common that they make all men brothers, yet so distinct and peculiar in each case that no other has been or can be identical with it."

A very striking feature of this reasoning is the lucidity with which the writer in the *Review* argues a distinctively "Mormon" doctrine, which is gradually gaining ground among the thoughtful of the present age. It is becoming clear to many that this view only presents a true answer to the life's great riddle. Only if death can be looked upon as the entrance to a life, for which the present is merely a preparation, as a college course is a preparation for the duties of this earthly existence, can this life have any meaning at all. Only when it is clearly understood that life, personality and individuality continue beyond the grave, can there be any object in striving through labor and self-sacrifice, for the development of those noble qualities with which human beings are endowed. But light is gradually coming over this great and all-important question. When it is fully understood, it will cause a wonderful change in human affairs. For business, social affairs, education, politics, all will assume a different aspect when their influence upon our future existence is fully realized.—*Deseret News.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

Elder Lewis A. Kelsh has been released from the Japanese mission and will soon return home.

N. C. Hopper, a young bicycle rider from Chicago, recently broke the world's amateur record for the half mile, flying start, at the Salt Palace track. His time was 53 and 2-5 seconds.

At the Methodist conference, held in Salt Lake City recently, the policy of living at peace with the Latter-day Saints and the discontinuance of immoderate attacks on the Church were recommended.

The Latter-day Saints Bureau of Information in Salt Lake City is doing a very successful work among the visiting strangers. The young men and ladies who act as guides and missionaries for a week are doing a good work.

Elder William R. Cutler of Preston, Idaho, while doing missionary work in the Eastern States mission, died July 30, of smallpox, at Allegheny, Pennsylvania. His body was deposited temporarily in the Union Dale cemetery to be kept until the law permits its removal to his home.

A very sad fatality occurred at Clear Creek canyon in Sevier county, Utah, when by the fall of a horse Claude M. Ridges was fatally injured. The young man and his twin brother were both newly married and were passing their honeymoon by taking a wagon journey for pleasure and study through the state. Their happiness was turned suddenly to bitter grief by the terrible occurrence. The body was taken to Salt Lake City to be interred. The deceased was a successful school teacher and a grandson of Joseph H. Ridges, the builder of the great Tabernacle organ.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 28, 1902.

EDITORIAL.

THE PASSING OF JAMES L. MCMURRIN.—The death of a friend brings ever a feeling of sadness. There may be no regret, no spirit of complaint, no bitterness or despair, but the separation, even where faith tells us it is temporary, gives us pain. Affection longs for a response, friendship yearns for the particular sympathy and association of the absent one. But the chair in the home is vacant, and only by memory can those who were wont to gaze on the familiar form bring it back again; and so in the heart there is a feeling of vacancy, for as long as we are in mortality we are cut off by the barrier of death from conscious association—except in rare instances—with the loved one who helped us and made our lives better.

The Saints of the European mission will be surprised to learn of the death of Elder James L. McMurrin, who so lately was among them as an active worker. The tidings are brought to us that he passed away, August 7th, at Salt Lake City, his death being caused by the dread disease, cancer. Elder McMurrin was born in Salt Lake City, March 26, 1864, and when struck down by the relentless malady, was in the pride of strong manhood. When twenty years of age he was called to Great Britain and labored for two years in Scotland and Ireland without purse and scrip. In the latter field he presided ably over the work. A characteristic practice was his payment of tithing on all that was given him, although he depended on the Lord to raise up friends to supply his wants from day to day. After his return home he was an active worker for the Gospel, and at one time when his faith had been put to a severe test and he had overcome, he received an encouraging visitation from a being whom he has always believed to be one of the three Nephites.

About eight or nine years ago Elder McMurrin made his home in Idaho, and there he rose rapidly in usefulness in the Church and civil affairs. He was chosen one of the presidents of the eighty-eighth quorum of Seventy and a member of the High Council of Oneida stake. He was also elected to the lower and upper houses of the Idaho legislature, and gained the close friendship of the chief men of the state. It was while acting in this capacity that he visited Salt Lake City with his brother legislators. The law-makers from the sister state visited the Tabernacle together and were given prominent seats in the body of the hall. Just before the services began the usher approached and requested Elder McMurrin to come to the stand, much to his own surprise and to the astonishment of his associates. When called to the pulpit the Spirit of the Lord rested upon him with extraordinary power, and

he made a most clear and convincing exposition of the Gospel and its restoration. From that time on he had many opportunities to speak in private with legislators and officials, and in many cases awakened deep interest in the cause that was so dear to him.

At the convention when Governor Steunenberg was made candidate for re-election in Idaho, Elder McMurrin took a prominent part. Shortly before that work was to be done, the governor called him aside and asked him if he would make the nominating speech. Elder McMurrin consented, but asked if he might have a little time to himself. The governor gave him the keys of his office and told him he would be undisturbed. After locking the door, Elder McMurrin kneeled down and prayed the Lord to give him power to do this work well and to the honor of His people. As he arose, he wondered whether a prayer to God had ever been uttered in that room before. He soon returned and the governor was surprised that he could have written or even planned a speech in so short a time. Elder McMurrin did not tell him that he had not yet begun to think of what he was to say. It was expected that there would be strong opposition to Governor Steunenberg by the anti-temperance element. The roll of counties began, but the delegations waited for a later roll. When Oneida was called, however, Elder McMurrin arose and made a most effective speech. The opposition was overwhelmed with its power, and Mr. Steunenberg became candidate and later was elected governor.

When Elder Platte D. Lyman became president of the European mission Elder McMurrin was called to be his first counselor. He reached Liverpool May 11, 1899, and for over two years labored in the ministry. During this time he twice visited all the conferences of the continent, besides his travels in Great Britain. It is unnecessary to give an account of his labors here. The Saints and many of the Elders are personally acquainted with them. His cheeriness in association and his fervor in discourse made friends for him everywhere, and did much to spread the Gospel. It was while here that the fatal disease grew troublesome to him. The Saints of the whole European mission united in fasting and prayer for him, and the Elders of the different fields administered to him on many occasions. This was on his first continental tour, and during that gloomy time the First Presidency gave him leave to return home if he felt to do so, but he preferred to remain. The administrations and prayers seemed to arrest the cancer, to an extent at least, and he was permitted to finish his mission. Together with President Platte D. Lyman he returned home in June, 1901, and to all appearances they were both in the prime of life with years of activity before them. It was a strange fate that took them away so soon.

Elder James L. McMurrin was a noble, lovable soul, a bright light in this world. His devotion to the Gospel was complete, and his reward is certain. Though he will be missed, for he was a useful man, yet his friends are reconciled that his unutterable sufferings have ceased and that he has gone to join the hosts of the redeemed, Could human eyes have been sensible to spiritual light, when the hour of death came, they would, we believe, have beheld a scene of happy reunion of beloved relatives and friends gone before with our departed brother. Could they look upon Elder McMurrin now, they would see him with angelic power ministering unto benighted spirits the

knowledge of the Gospel and seeking to rouse in them the hope of salvation. Though on earth he was at times scorned and insulted and mobbed for the testimony he bore, in that other world he goes in the majesty of the redeemed and is received with joy as a deliverer. When the time comes for the great winding up scene to be enacted he will arise from earth, resurrected and glorified, to meet the Lord and the hosts of the righteous.

Why Should Good Men Fight Each Other.—A short time ago the Boer generals came to England on an important mission for their peoples. They were met at every public appearance with enthusiastic cheers from the multitudes that gathered to see them. By the king and all officials they were given a hearty welcome. Although the popular demonstrations were more noisy than sensible in some cases, yet the whole reception manifested great admiration and friendliness. Involuntarily the picture arises before the mind of these same men and their followers being hunted to death by British soldiers, and on their part using all their skill to destroy their enemies. Opinion is yet divided as to which side was right; and it can well be admitted that both were honest from their standpoint. But the question is, are the Boer generals better men now than they were three years ago? And are the people of Britain any higher morally than they were before the war? Has the shedding of blood and the destruction of homes and property made either party more honorable? Broadly speaking the answer is a positive, no. In that case each was worthy of the other's respect and consideration as much then as now. What an economy of the best blood of Europe and Africa it would have been if all could have realized this before and resorted to the arbitration of reason and legitimate influence instead of the arbitration of powder and ball.

J. J. C.

Whenever a person writes for publication the matter should appear on only one side of the paper. It sometimes happens that a contributor forgets this rule and inconvenience is occasioned.

President Henry H. Blood of the London conference reports an increase of fifteen subscribers for the Star recently made in his district. The missionaries of the great capital city realize the value of this weekly testimony of the Gospel in the homes of the investigators and Saints.

After a rapid journey to the continent President Lyman has returned to Liverpool. On August 14th he began his journey arriving at Paris the following day, where he met Senator Kearns. From there he proceeded to Berlin and after attending to the business that called him to Germany returned by way of Rotterdam. President Lyman reports that the outlook for the Gospel is better in Europe than it has been for some time.

Arrivals.—The following Elders and lady missionary arrived in Liverpool, per s.s. *Commonwealth*, Thursday, August 21, 1902. For the British Mission—Ernest Kimball, Raymond, Canada; Albert F. Dixon, Provo;

Walter Parry, Ogden; Kimble Bascom, Naples. For Scandinavia—William Martinsen, Grant, Idaho; Gustave L. Ohlson, Sandy. For the Netherlands—Gerard J. S. Abels and Margaret Abels, Ogden.

The following visitors arrived in Liverpool per s.s. *Commonwealth*, Thursday, August 21, 1902: Maria D. Taylor and Lucy Tremmell, Provo; Anna H. Smith, Jane Fisher, Marie E. Fischer and Anna Moore, Salt Lake City.

APPOINTMENTS.—The Elders who arrived in Liverpool August 21, 1902, for the British mission were called to labor as follows: Ernest Kimball, Manchester; Albert F. Dixon, Grimsby; Walter Parry, Sheffield; Kimble Bascom, Birmingham conference.

RELEASES.—The following missionaries have been honorably released to return home by s.s. *New England*, sailing from Liverpool September 11, 1902: Isabel Penfold, London; David J. Brown, Birmingham; William G. Burton, Bristol; John H. Wheeler, Sheffield conference.

A DISTRICT MEETING will be held in No. 18 Kinley, Hallgate Street, Wigan, Liverpool conference, on Sunday, September 7, 1902. Services at 2:30 and 6:30 p.m. An invitation is extended to all.

BRIGHAM YOUNG.

(Continued from page 533).

We remember that at the time the army was sent to Utah, as the Latter-day Saints believed to take possession of their homes, Governor Brigham Young sent out Major Lot Smith to meet the army and, without shedding blood or permitting his own men to be killed, to hinder its progress. With admirable courage and skill Major Smith led his cavalry through the mountains and accomplished his purpose by destroying the government trains. It was maintained then by Governor Young, Major Smith and all the Saints that this action was in harmony with the highest patriotism.

An incident of the spring of 1862 is significant in this connection. The Indians on the plains had gone on the warpath and attacking the stage coaches had killed the passengers and robbed the mails. President Abraham Lincoln, understanding the Saints far better than his predecessor had done, made a call, through his adjutant-general, upon ex-Governor Young to raise troops to defend the overland mail and telegraph line. The request was honored at once, and the same Lot Smith was made captain of a company to defend the interests and property of the nation. This work he did with the same ability as had characterized his former expedition. His troop pursued the bad Indians far into their country, and then at the end of summer returned home.

It was in the year 1862 that the first law was passed prohibiting plural marriage. This measure originated in the House of Representatives and was signed by the president July 8th, though Lincoln refused at first to do so. He declared that he doubted gravely whether Congress had the right to interfere with the domestic affairs of the territories. One of the senators in

discussing the bill before its passage in the Senate had said, "It is understood its provisions will be a dead letter on our statute-book," and so it proved to be. President Lincoln had no desire to make war upon the "Mormons," as we have seen, and he was too wise a man to do so. During President Young's life no one suffered punishment under this statute, though it was used by unfriendly officials at times, for purposes of annoyance. Once the rumor went out that soldiers from Camp Douglas, a recently established post near the city, were going to take President Young by force and carry him to the states for trial. Fearing that there might be ground for this, the friends of the President guarded his home day and night, and he offered himself for arrest to the local authorities. No conviction was made, however.

Colonel Patrick E. Conner, who had been stationed in Utah, was commander of the troops at Fort Douglas, and he was filled with very bitter feelings toward the Saints. Of a strong, domineering character, he laid plans to become master of the situation and establish a military government. Governor Harding and two of the federal judges came under his influence, and discord between the officials and the people quickly arose. The result of this was that Harding was removed from the governorship by President Lincoln. When that great man was inaugurated the second time as President of the United States, March 4, 1865, Colonel Conner joined with the citizens in celebrating the event, and becoming better acquainted with the Saints, his feelings toward them changed. When six weeks later the nation was plunged into deepest grief on account of Lincoln's assassination, the military took part in the services of mourning. From this time on Colonel Conner became more friendly, and when on one occasion President Young was arrested, the colonel offered to be bondsman for him to the extent of one hundred thousand dollars.

In the summer of 1865, soon after the war of the Rebellion had ended, Speaker Colfax of the House of Representatives, with a party of distinguished journalists made a visit to the western states. They reached Salt Lake valley in June and were met by a committee of citizens, who extended to them the hospitality of the city. The eastern men were delighted with the prosperous commonwealth of the mountains. The beauty of the city, the abundance of vegetation of all kinds, the happy homes, the high grade of civilization, the loyalty of the people, surprised and charmed them. They addressed the citizens from the balcony of their hotel and from the pulpit of the Tabernacle, and manifested not only unstinted admiration for what had been accomplished there in the wilderness by intelligent labor, but also real friendliness for the people.

During their week's stay Speaker Colfax and his associates met President Young a number of times. Two days before their departure they called on the great pioneer at his office, and had an interesting interview. The conversation naturally turned to the question of polygamy and the "Mormons." Mr. Colfax expressed the hope that Prophets of the Church would have a revelation to discontinue the practice of plural marriage. In reply President Young defended the doctrine from the Scriptures and informed his guest that the Prophets were not the originators but only the recipients of revelation. The Lord had given the command to Joseph Smith and he and his successors

had to practice the principle or be disobedient. President Young asked if the government would not also demand that the Book of Mormon and every other distinctive doctrine should be given up in case polygamy were renounced. To this of course Mr. Colfax answered in the negative. July 19th, the party continued their journey and bade adieu to Salt Lake City, "its strawberries and roses, its rare hospitality, its white-crowned peaks, its wide-spread valley, its river of scriptural name, its lake of briniest taste."

[TO BE CONTINUED].

FALL OF AMERICAN BIRTH-RATE.

SOME interesting figures have been published by Dr. George J. Engelmann regarding the birth-rate in America. The result of careful observation in St. Louis, where he practiced, and Massachusetts, where he has studied the genealogical records, is his conviction that there has been a continuous decline in the birth-rate during the last three centuries. Of American-born married women he finds that among the laboring class 21.2 per cent. are childless, and among the non-laboring classes 23.6 per cent. are in the same condition. The average number of children in each family is much smaller than it used to be, and the general birth-rate is rapidly approaching the condition in France. Among the laboring classes of St. Louis the doctor states the average number is slightly over two, and among other Americans it is only 1.8. Judging from the census in Massachussetts in 1895, another statistician finds that of the American-born married women 20.2 per cent. are childless, and of the foreign-born only 11.02 per cent.

If the statement is correct that the average number of births in American families is not two, it can easily be seen that should immigration stop and the present birth-rate continue, the race would rapidly decrease. Even if all mature persons married, the balance would still be against growth, and the number of bachelors and spinsters is growing larger as life becomes more strenuous and employment for women more extended. From any standpoint except that of an enemy to the Americans, this condition is deplorable. However intense the energy or great the power of any people, it is in a dangerous condition when it must depend on the foreign element for its growth and stability, for some day that element will cease to come.

What is the fault with modern society; is it a physical decline, or a decline in ideals that causes this lamentable condition? Certainly many of the fashions of the time, such as excessive bicycle riding and the ugly and unhealthful compression of the waist, are doing much to unfit women for motherhood. Perhaps the word "ugly" may seem too strong for some whose tastes have been perverted to prefer the unnatural to the natural. To such, may be given the suggestion of Sandow, whose Herculean strength and splendid physical development are so well known. He tells us to take a picture of the Venus of Milo, the statue whose form shows the ideal of the Greeks in respect to womanly proportions and whose beauty, because it is natural, has lasted through the ages. Erase from the waist sufficient to make it appear like the modern fashion plate, and see how the harmony of the poise and the beauty of the figure is destroyed. The Chinese, whose barbarous custom of compressing the feet of the females

shocks us so, argue with the missionaries, who are trying to convert them from the horrible fashion, that it is far less hurtful and unnatural than the deforming of the vital organs by waist compression.

But it is due mainly to the change in ideals that the birthrate has decreased. Large families are not generally desired. The first command given to created man "Be fruitful, and multiply, and replenish the earth" has lost meaning with people nowadays. David's song, "Lo children are an heritage of the Lord. . . . Happy is the man that hath his quiver full of them" is considered by many to be old-fashioned. Read the blessing that Israel gave to his choicest son, Joseph, and see how greatly the patriarch esteemed the gift of posterity. Modern life would lose many of its blighting evils, and the advanced, civilized races would exercise a greater power in the world, if a wholesome, strong desire for children should come into the hearts of the people. By pure lives and close study of the laws of life, they would prepare the way for the strongest and most intelligent offspring, and those who are denied the blessing of parenthood would with the faith of Abraham and the tears and prayers of Hannah seek the Lord, who alone has the power to give life.

A SLIGHTED OPPORTUNITY.

While in Berlin last week President Lyman, together with Presidents Hugh J. Cannon and Levi E. Young, had an interview with United States Ambassador Andrew D. White. After the business was concluded, Mr. White entered into friendly conversation with them. This was very enjoyable, as the ambassador is probably the oldest and most experienced member of the United States diplomatic corps. He has also been president of Cornell University, and through study and extended travel has gained a wealth of experience. After describing his visit to Salt Lake City in 1892 with Mr. Andrew Carnegie and their going through the then unfinished temple, he said he wished to tell them a little story that had never been told to any "Mormon" before.

When a boy he lived in Syracuse, New York, where his father was cashier of a bank. The clerks of the establishment belonged to a club, organized for mutual entertainment and development, and here they used to meet together and discuss topics of the day. One evening they had prepared themselves for the discussion of "Mormonism." Some took one side of the question and spoke in favor of the new religion, and others opposed it. While the debate was in progress a stranger entered. He was dressed in gray clothes and had a traveling bag in his hand. Sitting down in the back of the room he listened attentively. At a convenient time he arose and asked the chairman if he might speak on the subject. Finding that the by-laws gave only members of the club the right to speak, this privilege was refused. The man in gray resumed his seat and listened quietly until the discussion was over and then departed. Next day the club men found that their visitor was no less a personage than Joseph Smith, the "Mormon" Prophet, and then they were sorry indeed that they had not suspended the rules and allowed him to speak, but the opportunity was gone.

An ounce of self-control is worth a pound of invective.

THE USE OF RETROSPECT.

One looks back sometimes over the span of years that compass his conscious life and sees his failures and folly, and the acid memory eats away the gilt of pride and leaves him bare before himself. He sees where he has blundered when by proper care he might have acted correctly. He knows the sorrow and pain he has caused others, of whose position he took no thought. He remembers how he has dulled keen affection against his own stony indifference, how he has taken away the temper of truest friendship by the uncontrolled fire of his passion. He recalls the ambitions and anticipations of former years and realizes that they can be fulfilled only in part. Lost opportunities, mistakes and sins appear plainly before him and cause him sorrow.

But suffering for the past must not be too bitter; it should bring humility but should not take away hope. All men even the strongest and most evenly balanced, ought to feel that they are fallible and learn subjectively the principle of repentance—too often it is considered only objectively. All must learn, too, that their powers are limited, and they cannot do all they wish to do. Realizing this, self confidence diminishes and faith grows within them. One comes to feel more the great lesson of life, that though the career of man on earth is short yet eternity is long, and if one will accept the Gospel of Christ and live faithfully, thoughtfully from this time on and forever, there are few, if any, conditions, however painful they may be now, that cannot be ultimately adjusted.

A CURE FOR DRUNKENNESS.

Many are the remedies offered in these days to cure alcoholism. Some, like the bitters that used to be recommended, are worse than the drink for which they were substituted. There are doubtless substances, however, that will aid the drinker in overcoming his destructive appetite. It might be said that the best means of being free from the liquor habit is never to begin to drink. For those to whom this advice comes too late, the following simple remedy is offered by *Health*. It can easily be tried. Let the person have within his reach a vial of the very best kind of tincture of Peruvian bark, and when the craving for liquor comes on him, let him take a teaspoonful of the tincture every two hours. In a few days the taste for liquor is destroyed, and destroyed while indulging in it, for tincture of Peruvian bark is spirits into which has been drawn all the substance of Peruvian bark.

THE REASON FOR IT

"Darkness and sin were permitted to come on this earth. Man partook of the forbidden fruit in accordance with a plan devised from eternity, that mankind might be brought in contact with the principles and powers of darkness, that they might know the bitter and the sweet, the good and the evil, and be able to discern between light and darkness, to enable them to receive the light continually."—Brigham Young.

MAKE MY HEART BRAVE!

Make my heart brave, O Lord!
My arm is weak, but strong enough withal
To do my duty whatsoe'er thy call;
But, oh, my arm doth hesitate and fall,
Knowing the weakness of my fainting heart.

Make my heart brave, O Lord!
I had so dreamed of doing nobler deeds;
But I must minister to lesser needs;
Only Thou knowest how ambition pleads!
Make my heart brave to do the little things.

Make my heart brave, O Lord!
Is this the path that I have chosen long?
How fair that other road! The thought breeds wrong,
Help me to lift my burden with a song;
Make my heart brave to walk the unchosen ways.

Make my heart brave, O Lord!
Brave for the loss of faces dearer grown;
Brave for the battle that is mine alone;
The glory unachieved I thought mine own,
Make not my burden less; make my heart brave!

ANNIE PIKE in the *Woman's Exponent.*

DIED.

BLAKELEY.—At Wigan, Lancashire, August 2, 1902, Thomas P. Blakely, born March 16, 1823. Deceased has been a member of the Church for upwards of forty years, and bore to his death a strong testimony of the truthfulness of the Gospel.

SHORT.—At her home, 12 Tomlin street, Grimsby, England, August 7, 1902, Amelia Elizabeth Short; born October 11, 1855, at Barrow, Lincolnshire, baptized in the Church of Jesus Christ of Latter-day Saints, April 19, 1901. Deceased leaves a family of nine children, all of whom are members of the Church. Death was caused by cancer, from which deceased suffered intensely for nearly a year and a half. Funeral occurred August 11, 1902, services being conducted by Elders in Grimsby conference.—*Deseret News,* please copy.

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